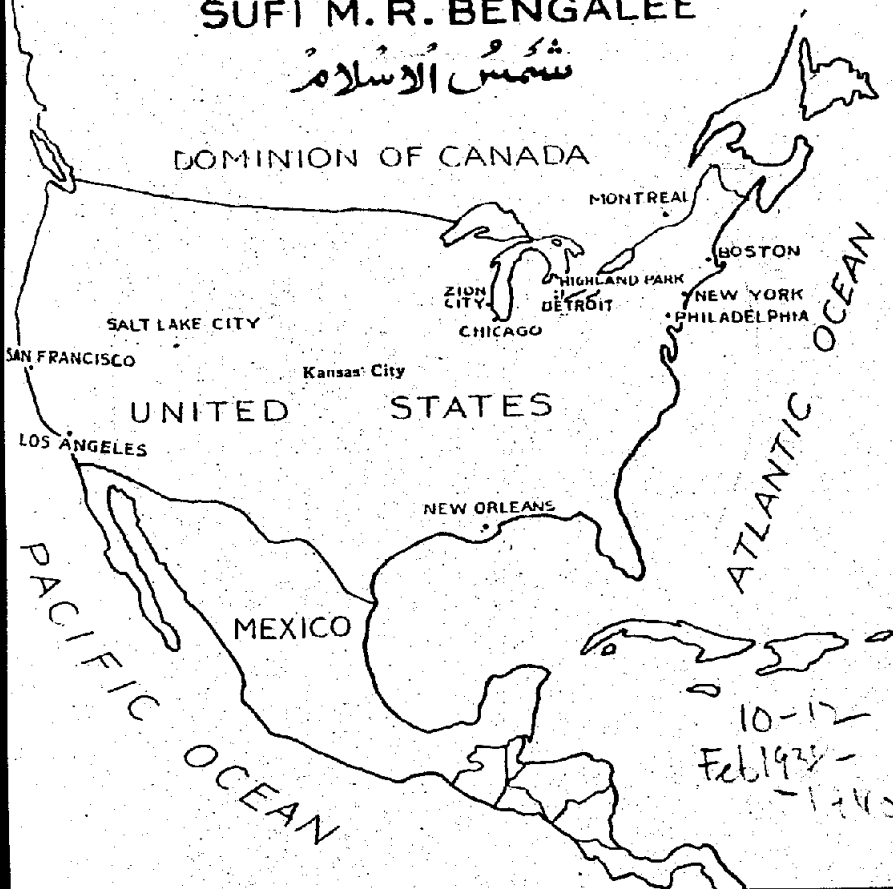


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لا اله الا الله محمد رسول الله

THE MOSLEM SUNRISE

EDITED BY
SUFİ M. R. BENGALĒE

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The Ahmadiyya Movement

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the **True and Real Islam** and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirud-Din Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

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Hazrat Mirza Ghulam Ahmad
The Promised Messiah and Mahdi
(1836-1908)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 اِذَا الَّذِي عِنْدَ اللَّهِ اِسْلَاحٌ

Verses from the Holy Qur'án

Transliteration

Wa lillahi muslkus samswait wal ardhi wahhua ala kulli shai-in .
 (Qadeer. (111-188)

Tabarkallahu Rabbul Alameen ud-woo rabbakum tadharruan
 wa khufiyah ; Innahu La uhibbul mootadeen. (MI-55)

Fatabarak-allahu Rabbul alameen Hual-Hayyu. La illa hu ; fad-
 woo-hu. muhklissenala huddeen. Al-hamdu lillahi Rabbil alameen. (XL-
 64-65)

Wa mina-nnaasi man yashri nafsahu ibtigha-a maradhatillah
 Wallahu Ra-woofum bilibad. (11-207.)

Translation

And unto God belongeth the kingdom of the heavens and the
 earth; and He is powerful over all things.

Blessed be Allah (God) Lord of all the worlds. Pray unto Him
 in humility and secretly. Verily God loveth not the transgressors.

Blessed be Allah, (God) Lord of all the worlds. He is the Living.
 There is none worthy of worship besides Him. Therefore call on Him
 being sincerely devoted to Him in obedience. All praise belongs to
 Allah; Lord of all the worlds.

And from among men, is he who sells i.e. sacrifices his very self
 in order to win the pleasure of Allah (God). And Allah (God) is merci-
 ful unto such of His servants.

من احاديث الرسول

The Sayings of the Master Prophet Muhammad

Abu Huraira relates that the Holy Prophet said: "I ask the forgiveness and help of God more than seventy times every day." (Muslin)

Abu Huaira reports that the Holy Prophet said: "A man's faith is influenced by his friends. Every one must, therefore, be careful in choosing them." (Tirmudihi)

It is reported on the authority of Abu Huraira that the Holy Prophet said, "The man who looks at those who are superior to him in wealth and in physical strength, must look at those also who are inferior to him in these respects. (Bukhari)

Abdullah, son of Omar reports that the Holy Prophet was accustomed to pray in the following words: "O God Who have the power to turn our hearts, turn our hearts toward obedience to Thee." (Muslim)

Khubbab says that during the time when Muhammad was in Mecca, when he was persecuted by the idolators, the Moslems came to him when they could no longer tolerate it, and asked him to pray for the help of God.

Muhammad at that time was reclining on a cloth in the shadow of the ka'ba, and seeing the anxiety and consternation and distress around him, he said, "Virtuous people before you were buried waist deep in the ground by the persecutors and their heads were then sawn into pieces; but these people did not swerve from truth. And by Allah, Islam will spread in Arabia and all obstacles shall be removed in such a way that a single man, weaponless, shall be able to travel from Sana'a to Hadarmout without fear, except the fear of God. But you are in a hurry." (Bukhari)

Excerpts From the Writings

of

Hazrat Mirza Ghulam Ahumad
The Promised Messiah And Mahdi
(1836-1908)

The truth is, no man can really get rid of sins, nor can he truly love God nor can he fear Him as he ought to, until by the grace of God, he attains to divine knowledge, power, and strength. It is obvious that fear and love are the result of knowledge. The love of things after which man's heart yearn and the fear of things from which he runs away, spring in his heart after he knows about them. Yes, it is true, divine knowledge cannot be attained save by the grace of God. And by the divine wisdom which comes through the grace of God, a door is opened for the discernment and search for truth.

And as a result of the repeated and continual effulgence of the divine grace, that door remains open always and is never locked. In short, divine wisdom is attained through the grace of God and through the grace of God, does it last. Divine grace makes spiritual understanding crystal clear and illuminating and lifts the veils which stand between man and God. It cleanses the self of man of all dross and impurities and breathes new life and strength in to the soul. It unfetters man from the shackles of evil and purifies him of low desires. It delivers man from the turbulent deluge of passions. Then a change comes over him and he naturally begins to abhor evil life.

The first thing toward which his spirit moves him after such a holy transformation is wrought in him is prayer.

Think not that ye pray every day and your daily devotions are but prayers. The prayer which is instilled into you after the attainment of divine knowledge, is entirely different from ordinary prayers. It possesses the quality of annihilation. It is fire which possesses the quality of melting. It is a magnetic attraction which draws the mercy of God. It is a death but gives new life in the end. It is a rising flood which, at last, is turned into an ark. Everything that is spoiled

or is in disorder is set right by it. Even poison is turned into anti-dote by it.

Blessed are the captives who never grow weary in praying, for, one day, they will be emancipated. Blessed are the blind who never cease to pray, for, one day, they will begin to see. Blessed are those who lying down in their graves seek help and strength from God, for, one day, they will be brought out, from their graves.

Blessed are ye, when ye tire not of praying, your spirit melts in devotion, your eyes shed tears and your breast burns with a flame which takes you to the dark chambers and to the wilderness so that ye may taste the joys of solitude; and ye become restless and overpowered by a fervour to be alone with God. When such is the case the divine grace shall be showered upon you. God toward Whom we call you is infinite in His bounty, compassion and kindness, is Faithful and Truthful and shows mercy unto the weak and the helpless. Be Ye, therefore, trustful in God and pray unto Him in all sincerity and faith that He may show mercy unto you. (Islam. A Lecture given at Sialkote)

It is commonly thought, and often urged as an argument against the efficacy of prayer, that a prayer to God and the seeking of means are two opposite courses, and that since the latter course is sufficient for the attainment of an end, a man need not resort to the former. This objection against prayer is not only directed from the camp of the atheists, but strange as it may appear, even within the circle of Islam there are men, by no means few in number, who entertain this mistaken view. When we cast a glance at the Divine laws manifested in external nature, it becomes quite clear that there is a necessary and indissoluble connection between means and prayer. Any one who sets before himself the attainment of an object at first looks for the means and endeavors to his utmost to find out the agencies by which he can possibly attain that end. In this search for means he has to apply all his faculties to the object before him and give his whole attention to the finding of these means. When we are sick, for instance, we seek the proper remedy, or if we have not the skill which can enable us to find the true remedy, we call a physician who reflects on the causes and the nature of our disease, and whose genius is sometimes guided to a remedy, which removes our illness to some extent. The method thus suggested is the result of a deep reflection and of the consideration given to the ques-

tion, which, in other words, may be called a prayer. For, when we strive hard in search of what is hidden from us and unknown to us, we really seek for guidance from a higher power, from whom nothing is hidden, in a language which is expressed by our very condition. In fact, it cannot be doubted that when in search of a thing the soul stretches out its hands in true zeal and ardour before the Giver of all gifts, and, finding itself weak and unable to attain the end by itself, seeks for light from some other source, it is plunged in a prayerful meditation, and its condition then is truly of one who prays to God. It is thus prayer which is the key to all treasures of knowledge and which has brought about the discovery of so many sciences. Our meditations and reflections and our search for that which is hidden from us are all a sort of prayer. The difference is only this that the truly wise, the holy men of God, pray with due respect to Him whom they recognize to be the Source of all blessings and their supplications are based upon a clear knowledge, while the prayer of those upon whose eyes a veil is cast is like wandering in darkness and it takes the form of meditation and reflection. Both have the object in view, viz., the opening of hidden ways and deep paths and the discovery of means which would make them successful in the attainment of an end. The person who has not a true knowledge of God and a certain faith in His existence is ignorant of the Giver from Whom he must seek, but still, when in distress, he seeks for assistance from some other source which he does not know. He walks in darkness and does not know that the way opened to him upon reflection and consideration is also opened by God. But Almighty God sees the heart and looking upon its meditations as prayer, guides the man, who is thus engaged, in the attainment of his object. In short, it is God who breathes into the heart of men new points of wisdom and knowledge, for Almighty God knows that it is He from Whom the assistance is sought though the seeker may be unaware of it. If, as stated above, the search is made and assistance sought with a certain knowledge of the true Guide and a certain belief in His existence, it is devout prayer as required by the holy word of God. But if the search for true light degenerates into a search of means by deep consideration and reflection, and the source from which that light comes is not recognized, it is a prayer over which the veil of ignorance is drawn.

(Continued on the bottom of the next page)

The Spiritual Aspect of Islam

by

Sir Md. Zafrulla Khan, K.C.S.I.

Non-Moslem scholars as well as hostile critics of Islam assert that Islam pays very little attention to matters spiritual, and that it lays undue stress on mere ceremonies. This they allege is a characteristic of all primitive forms of religion. At a time when human intellect was in its stage of infancy and no great philosophic truths had been discovered, man's perception could not travel beyond outward appearances and the material things by which he was surrounded, and he, therefore, tried to win God's pleasure by mere ceremonial and outward acts of worship. This is the reason why all old religions are full

It is, therefore, clear that prayer has the precedence over means and that it is an essential step for every person who sets any object before himself. Every one who seeks to gain an end must pass over this bridge. To set prayer in opposition to means is the height of absurdity. When we pray to God we only supplicate the Almighty Being, who has superior knowledge of the subtlest and most hidden means, to infuse into our minds some suitable and proper plan, or by His creative power to bring into existence some plan which can bring about the object that is before us. Means, therefore, are not opposed to prayer but a result of them. Moreover, as this close connection between means and prayer is established by the laws of nature, human nature also bears witness to it. It is not only to means and remedies that the nature of man turns in disease and distress, but it also seeks a relief in alms and prayer. A glance at the different nations of the world establishes the universality of this rule. Resorting to prayer is, therefore, as well a requirement of human nature as the seeking of means, and both these methods for the attainment of an end are, like twin brothers, the benefactors of the human race. Prayer opens the way to means, and the search of means calls for prayer. The true success and prosperity of a man lie in this that before resorting to means, he should resort to prayer and seek assistance from the true Giver of all gifts, so that being fed from that source of light he may find the best and most suitable plans. (Ayyamus-Sulh)

of ritual and ceremonies. In Islam too we find that great stress has been laid upon the performance of ceremonies.

There are four practical pillars, as they are called, of Islam, viz., prayer (Salat), fasts, pilgrimage to Mecca, and the legal alms (Zakat); all there are outward physical acts and so much stress is laid upon them that the omission of any of them renders a Moslem's faith imperfect. What spiritual benefit, it may be asked, can be derived from certain prescribed movements at certain prescribed hours of the day, or from starving during certain seasons of the year, or from visiting certain spots on certain occasions, or from paying out a fixed sum within a prescribed period of time? Different people, it is alleged, living under a variety of circumstances and conditions can, if necessary, frame rules and regulations conducive towards their respective material and spiritual progress. It is not necessary that all countries, ages and conditions should be subjected to one uniform code. Besides, all these prescribed acts are mere forms without any spiritual meaning in them, and although perhaps necessary in the case of a primitive people, can have no significance for the enlightened races of mankind. For instance, we see that different religions in the course of their evolution have completely discarded outward forms and have retained their spiritual meaning.

Take the case of Judaism. This great religion in its infancy was a mass of forms and ceremonies, but as it progressed the performance of mere formalities was less and less insisted upon. The study of the Bible reveals the fact that after Moses, each succeeding prophet laid less and less stress upon outward forms and directed people's attention more and more towards spiritual matters, till in the time of Jesus Christ the greatest stress was laid upon the doctrine that outward forms are but empty nothings, and that purity of heart is the only object to be aimed at. Prayer and fasting belong to the spirit rather than to the body, and real success lies in purifying the mind and in establishing and maintaining right relations with God and Man.

The next great religion is Hinduism. Here too we find evolution on similar lines. In its primitive stage this religion was enveloped in forms and ceremonies, but gradually it began to progress, till in the time of Buddha it was proclaimed that outward ritual was nothing, and that inner purity was the only true aim of religion.

The third great religion is the religion of Zoroaster,

which, although it has been pushed into the background in modern times, once claimed as much respect and following as any religion which has succeeded it. It held sway over half the world. At the present day represented by a handful of devout Parsis, in bygone ages it counted its votaries by millions. This great religion too, laid great emphasis on visible forms, but slowly the spirit alone became the object of all solicitude, and mere ritual was to a great extent discarded.

All this is borne out by the doctrine of Evolution. If, on the other hand, we study the downfall of religions, we arrive at a parallel conclusion, viz., that with the decline of a religion outward forms begin to assert themselves more and more, till nothing is left but the mere outer shell of ritual. The decline of the Jewish, Hindu and Parsi faiths furnishes instances of this rule. The degeneration of Christianity in the Middle Ages further strengthens this conclusion. In the progress and decline of the Hindu religion we can very clearly trace these stages, viz., the primitive stage, i. e. the stage of forms and ritual, the advanced stage, i. e. the stage of spiritual progress, and finally the stage of decadence, i. e. the stage of reversion to empty forms and ceremonies. These observations lead us inevitably to the conclusion that conformity to outward form is associated with the primitive stage of civilization, and that with the advance of civilization and progress outward conformity is required only of a people who possess a primitive intellect, and who are incapable of grasping abstract spiritual truths. Hence the stress which Islam lays upon formalities shows that this religion was suited only to the primitive condition of the Arabs at the time of its appearance, and that it is totally unsuited to the needs and requirements of this age of civilization and progress, wherein the purity of the soul is regarded as the only true aim of religion. The result of this is that even among the Mohammadans there has sprung up a class who do not view these "outward forms," as they call them, with any respect.

Some years ago a Mohammadan graduate gave expression to these ideas in an article which he sent for publication to various papers. He pointed out that ablution (Wuzu), prayers, fasts, the pilgrimage, etc., were suited only to the condition of the Arabs, and that they were mere symbols and no more. According to him the Holy Prophet (Peace and blessings of God be upon him) prescribed these acts merely to point out to us the manner in which he desired us to conduct

ourselves, and that the form prescribed by Islam for these acts possessed no special virtue. As the Arabs of that time led very irregular and disorderly lives and had no idea of, or regard for, the value of time; the five daily prayers were instituted, in order to introduce among them notions of regularity and punctuality. Similarly as they were not very clean in their habits, especially owing to the scarcity of water, regular ablutions and other ordinances concerning physical purity, were enjoined on hygienic principles. In this enlightened twentieth century, however, civilized people go regularly through their daily ablutions and baths, and they therefore do not stand in need of any religious ordinance concerning these matters. Again, all educated people are not fully alive to the value of time, but their time is generally so usefully occupied and they have so many engagements to keep, that the five daily prayers are mere superfluities. If, however, prayer is considered as absolutely essential, the opening and concluding graces at meals should suffice to reconcile man to his Maker. At the time of the advent of Islam, Oriental monarchs insisted upon their subjects prostrating themselves before them, so that prostration was considered as the symbol of absolute submission and humility. Therefore was a Moslem required to prostrate himself before God, the King of Kings. The Oriental dress offering no inconvenient hindrances to the performance of this feat and Oriental limbs being supple enough to go through such evolutions, prostration became the principal feature of Moslem prayers. Great difficulties and inconveniences, however, attend the performance of this gymnastic feat in modern society. Modern Sovereigns no longer regard prostration as an essential part of the homage due to them, and fashionable trousers no longer admit of prostration being performed without disregard of their safety and a sacrifice of decency on the part of the wearer. Even if a pair of modern English trousers could stand the strain of half a dozen orthodox sajdas, they would certainly be distorted out of all shape and proportion and would become absolutely unfit to appear in decent society round the lower limbs of any self-respecting member thereof. In addition to the resistance offered by one's trousers, there is the want of suppleness of limb which can only be acquired by the constant use of the carpet on the floor as a substitute for chairs. The stiffness of the joints born of chairs and sofas render the sajda, therefore, a physical impossibility.

Similarly, there is no sense in starving for a fixed period during the year. To keep up the symbol of fasts, however, it is enough if during Ramazan one reduces the number of meals. Light refreshments should not be objected to during the period of the fast. The pilgrimage to Mecca, could with advantage be replaced by compulsory attendance at the annual Sessions of the Educational Conference and the League Donations to the Aligarth College, the Mohammadan University and other national institutions could take the place of zakat. This is how a Modern Moslem graduate interprets the "Symbols," as he calls them, prescribed by the Quran and the Holy Prophet.

Although only one man has been bold enough to give open expression to such ideas, unfortunately there are thousands of Moslems whose thoughts run in the same channel but whose fear of public opinion prevents them from an open profession of them. It is clear, therefore, that this aspect of the question is not only dwelt upon by hostile critics but is also agitating the minds of many thoughtful Moslems themselves. Some of these latter have practically renounced all connection with, and all interest in, the purely religious side of the faith, and others who still feel an affectionate regard for the faith of their forefathers, either through long association, or through habit, or as the result of a purely national sentiment, employ themselves in inventing excuses and expedients which would meet these and similar objections on the part of non-Moslems and yet retain a semblance of the Islamic practices ordained by the Quran and the Holy Prophet. Among this latter class may be counted the young man whose views I have explained above.

His view is that all these practices are mere "symbols," and that, keeping their object in view, we are at perfect liberty to devise rules of conduct and practice which should accord with the conditions and circumstances under which we are now living.

The truth of the matter, however, is that neither the enemies nor these so-called advocates of Islam have really understood, or made any serious attempt at understanding the spiritual meaning which is hidden in every ordinance or practice enjoined by Islam. The very same doctrines of evolution and decline from which they have drawn their conclusions offer a complete refutation of those conclusions. Not a single religion which has succeeded in reforming the morals or in

elevating the spiritual condition of any section of mankind has ever been free from these external physical acts of worship. The different stages through which a religion passes and which have been instanced in support of the theory under discussion, illustrate one aspect of religion and giving undue prominence and attaching undue importance to the other. Where degeneration has resulted from too great subservience to forms, the reason has not been the mere observance of forms and their retention as part of the practice of the faith, but their acceptance as an end in themselves, and the complete neglect of the spiritual aspect of religion. On the other hand, it has not been found possible to dispense completely with external acts even during periods of the highest spiritual progress.

Besides, there is a vast difference between the elementary teaching of Islam and those of other religions. The study of the Zend-Avesta, the Vedas, or the Bible, reveals such minute and detailed regulations concerning the smallest affairs of life, that a Mohammadan, being unaccustomed to such details, begins to wonder how fettered an existence the followers of those books must have led. For instance, the book of Exodus, Chapters 25 to 31, contains such detailed instructions concerning the building of the temple, the kinds of wood to be employed in different parts, the quality, colour and texture of the cloths and tapestries, the adornment of the altar, the ark, the mercy seat, the tables, the candlesticks, the curtains, the boards and bars, the garments of the priests, the holy garments and ornaments for Aaron and his sons and numerous other matters of the like nature, that one is absolutely bewildered, and marvels what extraordinary memories Moses and his followers must have possessed to remember and carry out to the letter all these commands. Similarly, there are instructions about the proper performance and offering of the different kinds and modes of worship and kindred subjects. The Zend-Avesta prescribes rules even for the preservation of water and the tending of the Holy Fire. In short, the visible forms and external acts prescribed by Islam are so few and so definite that an average Mohammadan accustomed to the regular performance of all the duties laid down by his faith, would begin to find life too heavy a burden if asked to conform to all the rules set down by any of the books mentioned above.

It is quite wrong to say that Islam lays undue stress on mere forms. No doubt, Islam too has retained visible forms as parts of its practice, but only on occasions when, and to an

extent to which, their observance leads to some physical or spiritual benefit. For instance in Salat, fasts, pilgrimage and the legal alms, visible forms have been adopted only as far as they are conducive to spiritual progress or the good of humanity at large.

Let us first take Salat. In order to complete his Salat, a Moslem must perform the Wuzu, (ablutions) and then say his prayers in certain defined attitudes. Now Wuzu is a purification of certain external organs, viz., the mouth, the nose, the face, the head, the arms and hands and the feet. No doubt, there are many Moslems who habitually live in a state of irreproachable cleanliness, and it might be urged, that whatever the necessity or the benefit of Wuzu in the case of those whose habits are not as cleanly as one would desire, it is clearly a superfluity in the case of those to whose purification it can add nothing. But apart from the fact that Islam contains ordinances alike for the rich and for the poor, for the tidy and for the untidy, the promotion of physical cleanliness is not the only object of Wuzu, so that the tidiest Moslem can derive as much spiritual benefit from it as the most untidy. The washing of all those organs which lead a man towards sin indicates that prior to presenting himself before God, the worshiper must wash off all immoral stains, and must make himself as clean morally as the Wuzu renders him physically. All his sins originate with the hands, feet, eyes, nose and the mouth, and the ordinance enjoining a thorough cleaning of these organs requires symbolically, as it were, absolute moral purity on the part of the worshipper. As in Wuzu he removes every impurity from these limbs, so he must purify them by restraining them from all sinful acts.

Again it is an established fact that our thoughts are constantly flowing out through our hands, feet, nose, mouths, etc., thus causing a constant disturbance. This fact has been illustrated by a French Scientist in a very amusing and instructive manner. He has invented an instrument, called the Planchette, which may be roughly described as a slate on a wheel with a pencil attached to it; and this instrument can by a very simple process record the thoughts of the operator. One has simply to place the tips of one's fingers very lightly on the surface of the slate to enable it to record the thought which is uppermost in one's mind. Now this constant flow of thoughts can only be checked by wetting the limbs with water,

(Continued on the bottom of the next page)

The Palestine Problem

By Sufi M. R. Bengalee

II

Palestine, which is known as the Holy land, has been turned into an unholy land, on account of the violent strife, terrorism and bloodshed which have existed there for some time past. Its future is uncertain and unpredictable. The trend of events is drifting swiftly from bad to worse.

The British government has created this miserable situation by selling to two people, one horse which did not actually belong to them. The Peel Commission which proposed the partition plan, instead of solving the problem, has aggravated it tremendously. Both the Jews and the Arabs are dissatisfied with the scheme. The resentment aroused by

cold water proving a most effective remedy. In moments of excitement and disturbance of the mind, cold water ablutions restore one to absolute tranquility, and bring about that state of calmness and repose without which man shrinks from venturing into the presence of his Maker. The Holy Prophet (Peace and blessings of God be upon him) has also recommended the use of cold water for ablutions.

These are only a few of the benefits to be derived from Wuzu, but they are enough to prove that it is not a mere empty form. The five daily ablutions enjoined by Islam, not only promote physical cleanliness, but the mental repose induced by them enables a man to go through his daily task patiently, cheerfully and without irritation. The hygienic benefits of Wuzu, however, are not negligible either. It can with confidence, be asserted that a Moslem who is regular in his five daily prayers, exhibits a far higher standard of personal cleanliness than the majority of Europeans in similar walks of life. Indeed, the introduction of compulsory Wuzu among certain sections of the population of Europe would result in their leading cleaner purer and happier lives than they are at present doing.

(To be continued in the next issue)

the proposal among the Moslems throughout the world can be noted from the following quotations.

Sir M. Zafrullah Kahn, a great Indian Moslem statesman, the member of the Executive Council of the Viceroy of India, in an address, delivered in a committee room of the House of Lords in England, said in part:

"It must be remembered," the speaker continued, "that Palestine was not a conquered country in the ordinary sense. I am afraid there was too much inclination in certain quarters to say that Palestine was a conquered country and should be disposed of in a manner considered most suitable. British and Arabs had combined in Palestine to put an end to Turkish rule there, but it could not be said that the British conquered it."

"Although Britain stood committed to Jewish pledges there was nothing, apart from constitutional interpretation, which necessarily indicated a carving out of a Jewish State in Palestine. That was an idea, however, long it might have been in the minds of Jewish leaders, that came into prominence only since the report of the Royal Commission."

"It was not an isolated question affecting Jews and Arabs in Palestine, it was a matter that concerned Jews and Arabs all over the world. It was bound, though the British Press had not fully realized it, to become one of those ideals around which the whole of the Moslem world would rally. Moslems regarded it almost as an article of faith that the Holy Land should not be subject to any rule other than Moslem rule." (Statesman)

Ataturk has been reported by the Turkish paper *Hakamiate-mullia* to have spoken before the Turkish Parliament.

"We are prepared to shed our blood to carry out the last wish of the Prophet that the Holy land must always remain in possession and control of Muslims. With reliance on God's Grace we are powerful enough to make this declaration that Turk will not permit foreign possession and control over a land for whose sake their ancestors under the leadership of Salauddin fought against the Christians."

"We are not certain that if Europe took any step in the

direction of taking possession and controlling of Holy land, then the whole Islamic world will be roused to action." (Islam Seva-Samaj)

"We the Muslim members of the Central Legislature representing every shade of Muslim opinion in India have been following the events in Palestine most painfully. Our Arab brethren have our cordial sympathy in the great fight against heavy odds to safeguard their legitimate rights and save the holy lands from Zionist aggression. The partition of Palestine is unthinkable and highly revolting to the Muslim World."

"We demand that the whole of Palestine be handed over to Arabs, the sons of the soil and the mandate be ended as in Iraq. Arabs must be allowed to enjoy self-determination and form their own democratic Government. The present repressive and pro-Jewish policy must be stopped forthwith; otherwise there is great danger of Britain losing its friendly position in the Muslim world." (Islam Seva-Samaj)

"A drive for a Mohammedan united front against "British imperialism" was launched in London tonight at the first public meeting of the Muslim Society of Great Britain to protest against the British government's scheme for the partition of Palestine.

Sir Ernest Bennet, national Laborite member of parliament was chairman of the meeting, which recorded support of world Moslems for the Arab cause in Palestine.

Speakers denounced the British government's Palestine scheme, claiming Palestine belonged to the Arabs and should be entirely administered by Arab-elected representatives of the people.

Britain was accused of oppression in Palestine in speeches which stressed a demand for the independence of Palestine under Arab rule."

"Muslims of the whole world will fully support the cause of the Arabs in Palestine," said one speaker. "If need be, Mohammedans scattered all over the world will make Palestine an issue, one that will have to be faced by every true faithful follower of Allah. Muslims of the world will form a united front to fight against British imperialism."

"A resolution condemning the Palestine policy and British government to grant Arabs a democratic form of government was moved by the secretary of the Muslim society, seconded by an Afghan, a Syrian, an Arab, an Egyptian, an Indian, and an Englishman." (By David Darrah, Correspondent of the Chicago Daily Tribune.)

It is becoming increasingly clear that considering the serious complications that exist in the Near and Far East, Palestine has turned out to be incalculably strategic from the standpoint of British Imperialism. The British will serve their own interests best to enlist the sympathy, goodwill, and friendship of the entire Moslem world by giving a fair and a square deal to the Arabs of the Holy land.

It is indeed gratifying to note that Great Britain has, at least, moved to re-consider the partition scheme, recommended by the Royal commission last July. The British Government recently announced through a white paper that they will soon send a technical Commission to the Holy land in order to study the situation on the spot.

We sincerely hope that the new commission will appreciate the gravity of the situation, exercise extreme caution in settling the problem and handle it with real wisdom and courage. Any attempt to patch it up is doomed to failure. Instead, the commission must come forward with a solution which will heal the wound.

In this connection, the Commission must bear in mind that the occupation of Palestine by the Arabs for the past thirteen unbreakable centuries is enough to decide the matter in their favour. In addition to that the priority rights of the Arabs resulting from the British pledge through Sir Henry MacMahon settles the problem. Besides, we have before us the precedents set by France in giving local self-government to Iraq and by Great Britain to Egypt. In other words, the only way to exercise justice and to solve this vexed problem to the satisfaction of all justice-loving people, will be to grant national self-government to the Arabs of the Holy land, in accordance with democratic lines, with the minority rights granted to the Jews. Otherwise, it will ever remain a problem without solution and a source of constant and endless troubles not only to the British Government but to the world.

The Prophet Day

by

Miss Nina Stauffer

Every year, under the auspices of the Ahmadiyya Movement in Islam, thousands of meetings are held and countless lectures are given all over the world, dwelling on the various aspects of the life and teachings of The Holy Prophet Muhammad. The last celebration of The Prophet Day took place on the 31st of October, 1937. The American branch of the Ahmadiyya Movement in Islam observed the Prophet Day with splendid success in various centers of its activities such as Pittsburg, Cleveland, Indianapolis, Kansas City, and Chicago, under the direction of Sufi M. R. Bengalee, the Moslem Missionary to America.

The present writer who attended the grand meeting in the Moslem Mosque in Chicago, gives below a description of it.

A Cosmopolitan audience filled the Chicago Mosque to capacity. Many were forced to stand while others, who arrived later, had to leave because there was not room enough to accommodate them.

Sufi M. R. Bengalee explained to his audience that Prophet day was observed each year in order to acquaint the people with the great contributions to humanity for which The Holy Prophet Muhammad was responsible. The director of the meeting discussed how this observance created a spirit of amity and good will among communities, because it was a means of removing false beliefs regarding the Founder of Islam. He, also, called their attention to the fact that the Prophet's character has been basely maligned in the western countries due to ignorance and misunderstanding. "So it is our intention," Sufi Bengalee stated further, "to present the unblemished truths about this great character in order to remove erroneous prejudices fraught with misinformation. When the truth and truth alone is known," he reiterated, "then due respect and reverence will be accorded to the great humanitarian who was

so instrumental in removing vice and corruption by means of his own exemplary conduct and through his teachings."

Peace and Brotherhood, as taught by the Holy Prophet were the paramount features of the evening. There was neither color bar, nor race distinction. Beginning with a recitation from the Holy Quran by Mr. Saleem Nimar of Syria, the Indians, Turks, Greeks, Arabs, Colored and white Americans stood shoulder to shoulder to pay tribute to the Holy Prophet Muhammad.

The first speaker was Omar Khan, the president of the Chicago Congregation.

Some interesting biographical facts regarding the life of Muhammad, were next presented by Omar Cleveland, a white American Moslem.

Sister Ameena, a representative from the Detroit Mission, stated how Arabia had sunk to the lowest state of degradation and through Muhammad's efforts Arabia was elevated from profligacy to one of the most enlightened nations in the world.

A non-Moslem speaker, Mrs. Nina Young, outlined some of the noble aspects of the prophet's character, especially, his ability to forgive. She cited the historical fact, that even when Muhammad had the immediate power to destroy his enemies, he refused to take advantage of them, but instead, he forgave them. Her address follows:

"The Prophet Muhammad in my estimation, spent his life sending so much happiness and beauty into the lives of others. He disregarded creeds and positions; he even freed his slaves, and later, met them socially as his equal.

"Our interpretations of the actions of any great character must necessarily be colored by our own experiences in life. Some of my listeners might regard certain incidents which I shall relate, as trivial and unimportant, but to me these events are very pertinent attributes of the Holy Prophet's character. His ability to forgive seems to me to be one of the greatest aspects of his life.

The complete and decisive victory which Muhammad won at the Battle of Badr began a new era of triumph for Islam. The Holy Prophet's disposal of the captives of the war was exceedingly interesting. The rich were ransomed, the poor were released by pledging their word never to fight against the Moslems again, and those who possessed education were made to teach the Moslem youths in return for their freedom.

Two enemies of the Prophet Umair and Safwan conspired to as-

sassinate Muhammad. Umair besmeared his sword with poison, then he went to Medina. He pretended that he wished to liberate his son who had been captured by Muhammad's forces during the Battle of Badr. One of the Prophet's disciples, Omar, who realized that Umair had come to murder Muhammad, attempted to kill the Meccan, but the Holy Prophet stopped him. Then he turned to Umair. 'What brings you here?' 'I have come to liberate my son,' replied Umair. 'Then why are you armed with that sword?' inquired Muhammad. Umair was so surprised he could not speak. The Prophet, then, related the conversation between Safwan and Umair and how they had planned to kill him. A man who was noble enough to spare the life of one whom he knew intended to take his life must have divine inspiration and it touched Umair so deeply, that he was converted to the faith of Islam.

"Another incident of Muhammad's magnanimity is shown on the occasion when he was sleeping alone at the foot of a tree. When he opened his eyes, there was an enemy standing by his side with a drawn sword, "Oh, Muhammad, who will save you now from my hands?"

"God," replied the Prophet.

"The sword fell at once from the Bedouin's hand. As Muhammad picked up the sword the man trembled with fear.

"Tell me now who will save you from my hands?" asked the Prophet.

"Alas, none but you," replied the frightened Bedouin.

Muhammad forgave him and let him go away. This forgiveness highly impressed the man. Upon his return to his people he said, "I have seen Muhammad, the noblest of all men."

"After the Conquest of Mecca, Muhammad again showed his ability to forgive. To me, this is one of the most dramatic scenes in history. The Moslems had been subjected to the most inhuman atrocities. Even the bodies of their dead soldiers were desecrated by the vicious Meccans. Muhammad's forces had conquered Mecca and the enemy was at the Prophet's mercy. But he did not take advantage as they expected, instead he delivered his sermon on Peace and Brotherhood, and in his hour of triumph he said to them, "No reproach to you upon this day! Ye are all free."

"The Meccans were appalled. They had maligned him, subjected him to every humility, yet he forgave them. Through his incomparable forgiveness he completed a moral as well as a physical conquest."

"I could bring to your attention other incidents, but I believe that Arabia gave us a great character some centuries ago. He founded a great religion; he inspired millions of people to follow his teachings; while the Occidental world is still ignorant of the worthy attributes of this Great Prophet's character.

At the conclusion of the address, Sufi Bengalee reiter-

ated how the Holy Prophet did not spread Islam by means of the sword.

‘I know the western world has the wrong notion that Muhammad went forth with the Quran in one hand, and the sword in the other, to propagate his faith, but that is not true. Muhammad never fought, unless, it were in self defense.’

Dr. Harlan Tarbell, a metaphysician and psychologist, was the next speaker. He brought out how Great Teachers and Great Masters had come into the world when they were most needed. They emphasized in their teachings the things which were most needed in the world at the time of their advent, they also, helped the people to understand life better. Dr. Tarbell told his audience that each of these prophets and teachers should be respected for the good which they effected in the world. Muhammad recognized the intrinsic value of these earlier teachings, and he admonished his followers to respect all of the great Founders of great religions. “Man must return to Allah for true happiness,” stated Dr. Tarbell in conclusion.

Sufi M. R. Bengalee enjoined his audience to hear the truth.

“It is only through education that ignorance can be eliminated. It is not enough to learn a few facts about Islam, but one must study and continue to study about the Holy Prophet and his work.”

“You will recall how the experiment with Prohibition failed miserably in the United States. Muhammad solved this problem in early Arabia. It was the custom of the Arabs to drink five times a day but with the advent of Islam, Muhammad caused the streets of Medina to run red with wine, and he decreed that in place of drink, the Moslems should pray five times a day, a custom which still prevails more than a thousand years since the Prophet's death.”

The Indian Missionary flung out a definite challenge when he declared that all other religions had failed, but today, Islam answered the baffling problems which confront the world such as, the race problem, distribution of wealth and international relations.

He concluded his talk with such ringing statements as:

“Islam has come to America, not by means of the sword, but peace—fully and it is here to stay! Islam respects all other religions. If you have been a good Jew then you will make a better Moslem. If you have been a good Christian then you will make a better Moslem.

“I do not say that America will become a Moslem Nation within the next ten years. It may take fifty years and even more, but the time will come when there will be Minarets and Mosques in every community in the United States!”

Why I Became A Moslem

Sufi M. R. Bengalee, M. A.,
Suite 1307, 56 E. Congress Street,
Chicago, Illinois.
My Dear Brother:

Duquesne, Pa.
Jan. 15, 1938

I was born of Christian Parents, brought up in Christian community, and was surrounded by Christian influences. Now may I tell you why I became a Moslem.

The conditions under which I was reared led me to believe in the Word of God, and the Holy Bible was the only book I had in my possession to help me in matters spiritual. Consequently I tried to study the book and use it as a guide in things pertaining to religion.

In the early part of the Bible, I read of a promise God made to Abraham to this effect: "In thee and thy seed all the families of the earth be blessed." Gen. 22:18. Then it goes on to deal with the seed of Isaac, which is commonly known as the Jews. It seems that an effort is made to fulfill that promise through them. Moses saw very early that that effort was liable to prove futile and warned them that the blessings would pass from them to their brethren, and that God would raise from among their brethren a prophet like unto himself.

We read in Deut. Chapter 18:

And I will raise them up a prophet from among their brethren like unto thee and will put my words into his mouth; and he shall speak unto them all that I shall command him.

And it shall come to pass that whosoever will not hearken unto my words which he shall speak in My name, I will require it of him.

In these verses, God speaks to Moses and makes a prophecy concerning the coming of a prophet. These verses furnish us with four specific signs with which to recognize and identify that prophet and signs are as follows:

First: The prophet will be raised from among "their brethren." Moses was a prophet unto the children of Israel; so, the prophet spoken of here, will be from among the brethren of the children of Israel. Now, who are the brethren of the children of Israel? It is a matter of common knowledge that Abraham has two sons, Isaac and Ishmael. The children of Israel are the descendants of Abraham through Isaac and the Arabian people (The Quraish) are the descendants of Abraham through Ishmael. Israelites and Ishmaelites are the offspring of the common progenitor Abraham. Therefore Ishmaelites are the brethren of the children of Israel. Hence the prophet whose advent has been prophesied in the passage under discussion must come from among the Ishmaelites.

Secondly: The prophet must be "like unto thee," that is, Moses. Moses was a law-bearing prophet and in order to fulfill this point of similarity, the prophet must bring a new dispensation.

Thirdly: "He shall speak unto them all that I shall command him." In other words, the prophet will not speak aught from himself. He

will transmit to the people all that God will command him to speak.

Fourthly: "Whosoever will not hearken unto my words which he shall speak in my name. I shall require it of him." This shows that the prophet will speak unto the people the words of God in the name of God.

The prophecy, contained in the above-mentioned passage, has been unquestionably fulfilled in the person of Muhammad, the Holy Founder of Islam. For in the first place, he came from among the descendants of Ishmael, the brethren of the children of Israel. Secondly, he was the prophet who came with a new law—the law of the Holy Quran. None of the Israelite prophets including Jesus of Nazareth, who succeeded Moses, brought a new law or dispensation. Nor did any of them claim to have been the like of Moses. On the other hand, it has been expressly written about Muhammad in the Holy Quran that he was the prophet like unto Moses. The Quran says:

"We have raised a prophet among you like unto the prophet that we sent unto Pharaoh." (73:15)

It may incidentally be mentioned here that some people erroneously try to apply this prophecy to Jesus. But none of the conditions of the prophecy can be found in Jesus, as has been clearly stated above. Furthermore, it has been plainly mentioned in the New Testament that the prophet like unto Moses would appear after the advent of Jesus (Vide Acts III 19-26).

The third proof that the prophecy found fulfillment in the prophet of Arabia is that Muhammad spoke naught from himself. He delivered unto the people what God command him to speak. He was only the mouthpiece of Allah. The Holy Quran says:

"Say, O Muhammad, I am a man like unto you; Only the words of God came unto me." (The Quran) Again,

"He (Muhammad) speaks naught from himself; verily it is the word of God that came unto him." (The Quran)

The most conclusive proof of the fulfillment of the prophecy in the person of Muhammad is that whatever he spoke, he spoke in the name of God. Open the Holy Quran and you will find all the Suras or Chapters begin with, "In the Name of God, the Merciful, the Compassionate." It is related of Muhammad that at the commencement of doing or saying anything, he was in the habit of saying, "In the name of God."

There is an important prophecy in Deut. 33,2 which runs as follows:

"And he said, the Lord came from Sinai, and rose up from Seir unto them: He shined forth from Mount Paran, and came with ten thousands of his saints: from his right hand went a fiery law for them."

"Coming from Sinai" refers to the appearance of Moses and "Rising up from Seir" alludes to that of Jesus. The prophet who shone forth from Mount Paran could be no other than the Holy Prophet of Arabia as Paran is the ancient name of that part of Arabia where the children

of Ishmael, the ancestors of Muhammad settled. What unmistakably points to the identity of Muhammad is "He came with ten thousands of saints" and "from his right hand went a fiery law for them." At the time of the conquest of Mecca, ten thousand holy men followed at his heels and he was the bearer of the law of the Quran. Hence, the prophecy has been fulfilled in the person of the Holy Prophet Muhammad.

The fore-going discussion will make it perfectly clear how I became convinced of the truth of the Master Prophet Muhammad and found my salvation in embracing the holy faith of Islam, established by him.

It is also prophesied that there shall be a great commotion in the earth that will shake the very foundation of organized society. And that there should appear in the heavens. (On the religious horizon) the sign of the Son of Man. (The Promised Messiah). Now, as never before all Christians who have studied their Bible are looking for the second advent of Jesus.

Seeing these things, and recognizing the fulfillment of prophecy as recorded in the Bible, I began to look for *something*. I felt that if the Bible offered sufficient knowledge for me to recognize the fall of Judaism and Christianity it would certainly give sufficient light for me to be able to recognize the next step to take. For the Bible says, "The path of the just is a shining light that shineth more and more unto the PERFECT day." Therefore, I began to look and compare my findings with the word of God that was at my disposal. (The Bible).

When Islam was presented to me I resented it. That resentment was due mainly to the warning that Jesus gave in Mat. the 22 and 23 chapters. I realized the tremendous significance of the signs of the times. Therefore, I devoted full two years to the study of Islam so that I may not make a mistake. The more I studied Islam as presented by the Ahmadiyya Movement the more convinced did I become of its genuineness.

To my mind, the Ahmadiyya Movement in Islam is all that any righteous minded man could wish. I emphatically believe that all the problems of the world could be solved if they would learn and practice its precepts. I also believe that there is no other solution to any of the preplexing problems that confront any family, city, state, nation, or world than that prescribed by Ahmadiyyat or true Islam.

I firmly believe that the Movement shall grow until it fills the earth. It is propogating the truth all over the world and scattering light among all mankind and finally breaking down ignorance and falsehood shall establish the kingdom of God upon earth.

What is Islam? Islam is total submission to the will of God, recognizing the Unity of God, and the Equality of Man, and organized in such a way as to give each man that which is rightly due him.

Islam is not Communism in that it takes the wealth of the rich and gives it to the poor. Islam teaches both the rich and the poor the wisdom that if rightly used he can ameleorate his condition. At the

same time it organized both of them into a harmonious unit which works for the good of every member of the society. A poor Moslem is not envious of a rich one. Neither does a rich one look down upon a poor one. Each has certain rights that must be recognized by the other. They are interdependent.

These are not all the prophecies that led me to become Moslem, but I could go on and relate others showing that The Ahmadiyya Movement in Islam is really following the prophetic track just as true as a train follows through the darkness.

Many things that the teacher tells us and the things the Movement are doing are absolutely the exact fulfillment of prophecy, relative to the work to be done by the Promised Messiah (Jesus at his Second Coming).

I could set forth many other reasons why I accepted Islam, but I trust that this is enough for my present purpose.

Very respectfully yours,
ABUL KALAM

A Lesson Out of the Quran

'Tis worship but to gaze on Nature's face,
Not with a questioning but a grateful heart,
With eyes that find in every varied part
Some sign of Providence, some act of grace.
Wind-wafted rain-clouds bending o'er the earth
Pour forth the Maker's bounty from on high
Upon the dead sod and the seeds that lie
Entombed in all the expectancy of birth.
His Mercy lights on them in gentle showers,
Breathes life into, them, bringing forth to view
In beauty's garb of ever-changing hue
The season's generous gift of fruits and flowers.
That all His earth-born creatures may obtain
In all their haunts the sustenance they need.
He knoweth all their haunts, His hand doth feed
When such the scene that spreads before man's eyes
All, all that dwell in valley, hill and plain.
Shall he with thankless pride the boon ignore;
And having all yet crying out for more,
Undo the gift and miss the priceless prize?
Nay, let man's soul responsive to the call
Once heard and sounding in it still, attend
To all His gifts and blessings to the end,
Whose pity, mercy, grace encompass all.

—Nizam Jung (Islamic Culture).

Islam On International Relations

The tragedies of 1914-18 are still fresh in our memories. The world has not yet recovered from the aftermath of the great war which caused so much misery and bloodshed. In order to rescue the world from the clutches of the ferocious tiger of war, peace-making machineries of the League of Nations and Disarmament Conferences have been established; but alas! They all have proved to be complete and tragic failures—and the citadel of peace is surrounded by dark forces. The world is in a state of high tension and disorder. Some nations have already plunged into horrible warfare and lives of countless innocent men, women, and children are being taken mercilessly. Aggressive armies are advancing, leaving death, desolation and destruction behind. Furthermore, there is an ever-present menace of a general conflagration, which will mean nothing short of the doom of the present civilization. It is the constant concern of all men of good will to see mankind secure from another major catastrophe. There is a universal hunger for peace. It is therefore, quite apropos to discuss at this time Islam's contribution toward the solution of the vexed international problem.

One of the primary causes of international friction is the deeply rooted covetousness of one nation toward the material values possessed by another. It lies in the indomitable thirst for greed and self-aggrandizement. In this connection, Islam lays down a principle which strikes at the roots of such causes of international ruptures. The Holy Quran says:

"Lift not thine eyes toward those worldly benefits which we have bestowed upon other nations in order to try them in their actions. That which your Lord has bestowed upon you is best for you and more enduring." (xxi. 29)

In this verse God says that every nation devote all its energies to the development of its own talents and take full advantages of all the natural gifts which God has bestowed upon it. The plundering of other nations can by no means be of any permanent benefit and leads to ultimate distress and trouble.

International dislikes and jealousies constitute another important cause of international disputes. Very often one nation

wrongs another and a peace is patched up for the time being but the aggrieved nation continues to nurture a secret grudge against the aggressor and eagerly awaits for a suitable opportunity to inflict injury upon it. This generally results in war.

Islam strongly forbids this and enjoins truth and straight forwardness in all international affairs. The Holy Quran says:

"O believers, act uprightly, in all matters for the sake of God and deal equitably with people; let not hatred of a people incite you to injustice. Act justly for that is in accord with righteousness. Make God your shield. He is aware of what you do." (V. 8)

If the statesman of the different countries were to set such a high standard of truthfulness and moral integrity in their diplomatic dealings, a large number of international disputes would be easily avoided.

Islam lays great emphasis upon the sanctity of treaties and teaches that treaties should be respected not only between the immediate parties involved, but also by their respective allies. If treachery is apprehended from any state with which a treaty has been concluded, it should not be attacked suddenly, nor should any undue advantage be taken of it. At first a warning must be served to the effect that, as it has been guilty of the breach of faith, the treaty comes to an end. If the guilty party still persists in its treachery, then, and only then, may war be declared as a last resort.

Islam emphasizes the importance of preparedness for war as a means of the maintenance of peace. So long as diverse governments exist in the world there will always be apprehension of war. Unless you are fully prepared for self-defense, a perfidious enemy may, taking advantage of your weakness and unpreparedness, be tempted to attack you. So, Islam does not allow a Moslem State to offer temptation to other nations to make war upon it, relying upon its neglected defenses. A Moslem nation must therefore ever be fully prepared for self-defense.

Now we enter into the most important phase of the theme—namely Islam's solution of the problem engendered by international hostilities. For the amicable settlement of international disputes, Islam contemplated a combination of nations which may actually be termed a *League of Nations*. This is enjoined upon the Moslems and strongly recommended to the non-Moslem. This Islamic League of Nations would be more

comprehensive and more far-reaching in its results than the present League of Nations, as it would be invested with far greater powers. The following verse in the Holy Quran furnishes us with the principles of the contemplated League:

"If two Moslem nations enter into hostilities, other Moslem Nations should try to make peace between them, but if one of them nevertheless attacks the other, then all of them must fight the former until it submits, make peace between them and act with justice and equity, for God loves the just."

According to this verse, as soon as there are indications of disagreement between two nations, the other nations, instead of taking sides with one or with the other, should at once demand that the disputants submit their differences to the arbitration of other nations. If the contending parties agree, then the dispute will be amicably settled. If, on the other hand, one of them refuse to submit to arbitration, or having made this submission, refuses to accept the decision, the other nations must unite for the purpose of compelling the recalcitrant nations to submit to the decision of the League. It is obvious that however strong a nation may be, it cannot withstand the united forces of all or many nations and will be forced to speedy submission. The arbitrators should on no account play the role of parties to the dispute and should not put forward any claims arising out of the conflicts with the refractory states, for, that would lay the foundation of fresh dissensions. Scrupulous care must be taken that perfect justice be exercised in the settlement of the terms of peace between the belligerent nations because the arbitrators must not be influenced by the fact that one of the parties had defied their authority.

If a league of Nations were established upon these lines, international peace would be secured at once. It is a sad commentary upon the conduct of modern nations that when there is a conflict between two states, the other nations either play the part of amused spectators or take sides in the dispute. Such conduct, instead of promoting peace, aggravates the situation. That is why the present League of Nations has met with abject failure.

It has often been observed that international friction has been caused by the fact that the victorious nations take undue advantage of the vanquished ones. The victors dictate their own terms to the vanquished and impose onerous conditions of peace which are out of proportion to the original causes of dispute between the belligerent nations and which are nothing short of penalty instead of justice.

Another source of international tension should be recognized in the fact that whereas individual conduct is judged by the rules of moral integrity, these rules are generally ignored in connection with the national conduct. The structure of international relations cannot be based upon a solid foundation until such conduct is made to conform to the strict rules of moral integrity.

The lack of satisfactory adjustments of the relations between the different governments and their subjects often leads to international discord. According to Islam, the subjects of a country must show implicit loyalty to their governments. They should either lend their whole-hearted support and cooperation to the government of that country or withdraw so as not to disturb its peace and order.

The adoption of the Islamic principle would greatly diminish international friction. The aggressive nations would seriously count the cost of their aggressive adventures. The knowledge that the subjects of the states attacked would be willing to make all sacrifices and offer a united front in defense of their country, would undoubtedly deter aggressive states from waging war upon other nations.

National prejudice plays a conspicuous part in bringing about international collisions. Often the subjects of a nation sympathize with the aggressive policy of its government simply because it is their own government, without any thoughtful consideration of the merit of the question.

This prompts a government to take its steps lightly in translating into action its aggressive projects, confident that regardless of whether the policy is right or wrong, it will have the support of one's government in its policies of injustice and aggression. True patriotism does not consist in encouraging government in its wrong course of action but true patriotism consists in saving the government from the pursuance of such conduct. The Holy Prophet Muhammad says, "Help your brother, be he oppressor or oppressed. Help the oppressor by preventing him from committing the acts of oppression and the oppressed by rescuing him from oppression." Hence, it becomes the sacred duty of the people of a country not to sympathize with the unjust and aggressive policies of its government, but to prevent it wholeheartedly from following an unjust course. True patriotism must compel the people to save the country from actions which would bring it the stigma of oppression. On the other hand, they must be prompted

(Continued on the bottom of the next page)

Was Islam Spread by the Sword?

by
Omar Cleveland

There has been levelled against the Holy faith of Islam, many false and baseless charges in centuries past. The most common of which, is that Islam was propagated by the sword.

In the light of irrefutable proofs this charge dwindles into a historian's hoax, bolstered up on purpose to distort and caricature the facts of history. It has no authentic background. The unrolling of the skein of misrepresentation has never substantiated the charge, although Christian writers have left over-drawn pictures of the rapacity and ravages of Moslem hordes.

by the true love of humanity in trying to enforce the observance of the principle, "Live and let live."

An overwhelming feeling of national superiority often embitters international relations. The prosperous nations, drunk with power, glory and achievements, despite the backward nations. No nation has been able to realize a uniform record of prosperity and no nation is yet big enough to predict its future security from the ravages of time. The volcanic forces that raise a nation to the summit of power and glory or bring it down to the lowest depths of degradation are still at work. Nature pursues its course today as actively as it has done through eons of times past. International hostilities cannot be ended until this feeling of superiority is totally eradicated. The Holy Quran says:

"Let not one nation despise another; haply the one which is despised may turn out better than the one which despises."
(XXX. II)

Again:

"We cause periods of adversity and prosperity to revolve between different peoples." (III. 13)

Hence, international peace can be secured only when all the nations of the earth come to the full realization of the fact that all mankind forms one nation, and that all nations must be united in things essential for common weal and mutual progress.

On the contrary, force or the sword to further the doctrines of Islam are positively forbidden by the Holy-Quran, in the strongest terms. Wherein, we read: One. "There must not be any kind of forcing in religious matters." Two. "Fight those who fight you, but be not the aggressors, for Allah loveth not the aggressors."

The bitterest enemies of Muhammad admit that during thirteen years of ministerial life in Mecca, he suffered ruthless persecution and underwent great hardships.

To quote from A. T. Arnold's "Preachings of Islam", we read in part "From the beginning, Islam bears the stamp of a Missionary religion that seeks to win the hearts of men, to convert them and persuade them to enter the brotherhood of the faithful; and as it was in the beginning, so has it continued to be up to the present day."

Godfrey Higgins says in "Mahomet the Illustrious", the first attack, or one of the first attacks, of the Turks on the Saracens, took place in the latter end of the eighth century. They came from the North betwixt the Caspian and Black seas and were not then of the Mohammedan religion. But soon afterward came over to the region of the conquered Saracens,

"In this conversion of their conquerors, a most remarkable and pointed refutation is given to the often repeated charge, that Islamism was indebted to the sword for its success. For here is a grand proof that Islamism not only converted those whom it conquered, but also those who conquered its adherents: it converted the conquerors."

Those who came in contact with its doctrines were invariably convinced that Islam was not a temporary flame burning brightly for awhile and then giving place to returning darkness, but, rather, a flame of fervant heat as well as a radiant light with power to enkindle the great mass of humanity and make the world all light, all on fire, from the potent contact of its own spirit.

It is in this connection, interesting to note that within the last few decades Moslem centers and Mosques have sprung up in Paris, Berlin, Geneva, Vienna, New York and Chicago; besides Islam is making rapid strides in all the states of the west.

The voice of Islam is still ringing down the corridors of time into the far reaches of infinity, proclaiming, that it seeks no conquest by the sword but stands for peace.

What is Islam?

Islam is the religion which is wrongly called Mohammedanism.

1. Islam means:

(1) Peace

(2) Resignation

The significance of the name Islam is the attainment of a life of perfect peace, and eternal happiness through complete resignation to the Will of God.

2. Absolutely uncompromising monotheism is the central teaching of Islam. "La-Ilaha, Illallah Muhammadur-Rasuluh." "There is none worthy of worship but one and the only God (Allah), who possesses all excellences, and Muhammad is His prophet." This is the most important doctrine of Islam. Furthermore, Islam helps us to establish a permanent relationship with God and to realize Him during our earthly life as our Helper in all our affairs and undertakings.

3. Islam requires belief in all the prophets and spiritual guides including Abraham, Moses, Jesus, Krishna, Buddha and Confucius. Islam represents the completion of the mission of all the prophets from the earliest dawn of history; that in fact all the prophets of God came with one and the same mission. Thus Islam establishes peace between all religions.

4. Quran, the Moslem Scripture — the word of God was revealed to the Master-prophet Muhammad over thirteen hundred years ago and has been preserved intact without the slightest change. There are millions and millions of Moslems who know the whole Book by heart. It is an inexhaustible mine of spiritual truths which satisfy the needs of all peoples of all countries.

5. The establishment of true democracy and universal brotherhood without any discrimination of caste, creed, colour or country is the unique and unrivalled distinction of Islam. Islam has not only propounded but fulfilled and realized the splendid principles of democracy in the actual life and action of human society.

6. Following are a few of the specific peculiarities of Islam:

- (a) Liberation of women by establishing the equality of both sexes, safe-guarding their rights and liberties and raising their status.
- (b) Absolute veto on all intoxicants.
- (c) Solution of economic problems.
- (d) The furnishing of humanity with the noblest practical ethics.
- (e) The promotion of science and education.

7. Following are some of the obligatory duties of Islam:

- (a) Daily prayers.
- (b) Fasting in the month of Ramadan.
- (c) Fixed almsgiving and charity.
- (d) Pilgrimage once in one's lifetime, provided circumstances allow.

8. According to Islam life after death is the continuation of life on earth. Heaven and Hell begin right from here. Heaven is eternal and everlasting, while Hell is only temporary. Hell is as a hospital treatment for the human soul which, as soon as it is cured, goes to Heaven. Heaven is the attainment of a life of everlasting progress and complete joy and happiness through union with God and by the development of the fine spiritual qualities and the unlimited capacities that have been implanted in man.

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